The Church School Teacher

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THE CHURCH SCHOOL TEACHER

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Presession

CO-OPERATION begets co-operation. That is the happy experience of the boards of parish education in Suomi, AELC, ULCA and Augustana churches. Witness two new cases in point.

One is the plan to merge Augustana's THE CHURCH SCHOOL TEACHER and ULCA's PARISH SCHOOL into a new teacher's publication sponsored by the four boards of parish education. Our hopes are to have the new magazine ready for next autumn. A report on that prospect will be run in the next issue of THE CHURCH SCHOOL TEACHER. All we can tell you now is that the merger has been officially authorized by the boards of the four churches.

Vacation Church School

The second involves the vacation school. The boards have decided to publish joint VCS materials. Augustana has dropped its plan for revision of Augustana VCS curriculum in favor of the new material. Nineteen sixty will see the new co-operatives. This year (1959) we are asking the churches to use ULCA's course "We Belong to God" and a manual of guidance is being sent to all congregations.

Objective

Let me tell you something about "We Belong to God." It has this objective: to help growing individuals respond more deeply to the Biblical revelation of God as Creator and Sustainer of our world, as Righteous and Holy in what He requires of us, and as Savior and Friend.

The course has three units: (1) We belong to God, the Creator and Sustainer of our world, who provides for us daily. (2) We belong to God, the holy Protector and Guide of His people. (3) We belong to God through Christ,

our Savior and Friend. These units are developed in ten lessons, spread over a period of two weeks. The mission study is on the middle east. While Augustana has no specific field in the middle east it does carry on work through the Lutheran World Federation and the World Council of Churches. Because the middle east is the subject developed this year by the mission education department of the National Council of Churches, colorful maps, books and pictures are available. These materials are utilized throughout the course.

Two new filmstrips go with the course. One is a workshop filmstrip titled "Here's How to Do It." Designed for congregational workshops it can be used for teachers of all departments—nursery through senior high. The second, titled "Adventures in Discovering God's World," is for use with primary and junior high school students.

Congregations wishing to make VCS a school for all will welcome in ULCA's vacation church school series the addition of a course for young people and adults. Some churches hold night classes during VCS weeks for youth and adults, and find them most helpful to members who want to get into the excitement of a concentrated short course. The ULCA course for young people and adults, "In Him We Live," involves the students in discussion, committee work and other activities interesting and helpful to learning.

We hope you will use "We Belong to God" this year and that you will send us your reactions.

● *Last in the series of "theological nuggets"*

God Is a Speaking God

by ARNOLD E. CARLSON
Instructor in Systematic Theology
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MANY of our homes display a plaque on which are written words like these: "Christ is the unseen guest at every meal; the silent listener to every conversation." This little plaque serves to stress the intimate and abiding presence of Christ in the midst of the daily and commonplace routines of life. Without meaning to do so, it may also suggest the image of a God whose chief preoccupation is "eavesdropping," as though He were tapping the wires of our conversation.

God Wants to Be Heard

It is certainly true that nothing is ever hidden from either the "eyes" or "ears" of God, but Luther chose rather to emphasize the fact that God is a "speaking God." This carries the implication that it is man who should be doing the "listening." Luther even referred to the Church as "the house of the mouth"—the place where God has agreed to speak, and where He makes appointments to be heard.

The medium through which we speak and through which we hear is language, that is, *words*. Every word unveils something about him who speaks it, and transmits that revelation to the one who hears. The same is true when words are written down, like these that you are reading now. A youth away from his home will usually welcome a letter from his parents. To him it is not the mere scribbling of ink on paper. It is a passport into the heart and mind of the person who wrote the letter. It contains revelation of the fact that his parents' concern is not diminished by the miles that separate them. The words are testimonies about an abiding fact that he had previously learned through both their deeds and their words.

God Speaks in Christ

The Gospel of John identifies Christ as the "word of God." This is to say that wherever God's

eternal will for man is proclaimed, there Christ is present. It is also to say that the heart, the inner meaning, of the Word of God is found in Jesus Christ. Here God has spoken most clearly and decisively. Henceforth, whatever we believe to be God's Word must square with what we know about Jesus Christ. When "the Word became flesh" God spoke in a language every man can understand and believe. In Him God has spoken in a way that we must now proclaim.

Testimony of God's Love

The Bible is the testimony of believing men about this saving activity of God. Their witness goes back to the beginning, but it reaches its culmination in the words of Jesus to Philip: "He who has seen me has seen the Father." He is God's eternal Word, and here is the testimony by which He is now proclaimed. So we have come also to speak of the Scriptures as "the word of God." These, like the youth's letter from loving parents, are the written testimony through which an assurance of love is spoken. God uses the Scriptures to convey His message of redemption, therefore they are *His* Word. This is not because of some unique process by which they came into existence. It is rather that, through these testimonies of faithful prophets and evangelists, God now makes himself known to us. The Holy Spirit opens us up so that we are willing to receive and believe this testimony concerning God's action and God's desire to save all men.

So we have said that Christ is the Word of God and that the Scriptures are the Word of God. Luther leads us to go yet further to say that wherever and whenever testimony is given to Jesus Christ as Lord and Saviour, there God speaks again. This may be through the Christ-centered sermon which we hear from the lips of our pastor. It may be through our beautiful order of worship and through the singing of the hymns. It may also be through the well-prepared lesson that a church school teacher shares with a class of youngsters.

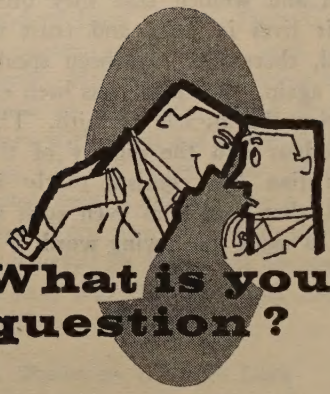
Listeners

If any *speaking* is ever to be effective, it implies that someone is *listening.* If God is rightly described as a "speaking God," we must believe that there is something He wishes to say to us. This means that there really is such a thing as "God's Word for today." God wishes to speak to us every day. He is grieved when His children "do not hear . . . do not consider." He is pleased when we heed His admonition: "This is my

beloved Son. Hear ye him!"

Whoever can speak or write is capable of being God's spokesman —God's mouthpiece. Our calling therefore is always two-fold. We are called to *listen* to God's Word. We have "ears to hear." But others for whom we have a measure of responsibility also have ears. From lips like ours God wishes His children to hear His Word, therefore we are also called to *speak*. Wherever children, neighbors, or friends so respond to the testimonies offered by believing men and women that they offer their lives in faith and trust to God, there God has been speaking again. There He has been effecting the miracle of faith. The grandeur and the dignity of the Christian life consists partly in this, that God uses even such as we to speak His loving word.

"I do hope my excuse for being late doesn't sound flimsy."



Our congregation is beginning to plan for a new parish education unit. What initial steps should we take?

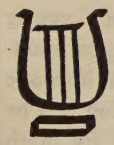
—D. S. T., Idaho

Your church council should select a committee to study the needs, problems and solutions. The committee should become acquainted with the church's education program both locally and nationally. It should study the space needed and consider how rooms can be utilized most advantageously. The committee should prepare a detailed report. For a detailed discussion of the duties of the committees and the uses to be made of its report write for the pamphlet "Building for Christian Education." Send your request to Department of Church Architecture and Building Finance, 2445 Park Avenue, Minneapolis 4, Minnesota.

How can I motivate my pupils' parents to be concerned with the Christian nurture of their children?

—W. S., North Dakota

Visit the homes often. Tell the parents what you are trying to do for their children. Give the parents specific weekly assignments to be carried out with their children. Involve the parents in some parent-class project. Get parents together for a quarterly P.T.A. Most important, however, is the frequent visit to the homes. Keep the pot boiling.



Incline Thine Ear

by A. T. Berghult

MUSIC is one of the broad avenues over which the Christian church moves closer to the throne of God. From the earliest times composers have breathed into music the emotions of deep religious fervor intended to raise the listener to new heights of reverence and adoration. The oldest songs of the Christian church are those gems we call the Psalms. The most precious thing in the life of the Hebrew was his worship. The chief place of worship was the Temple and there, in the Holy of Holies, he believed God was present.

Pilgrim Psalms

Those Hebrews who lived too far away to worship frequently came at the time of great festivals: the Passover, the Feast of Tabernacles, or Pentecost. They journeyed together often singing in unison those psalms which have become known as the Pilgrim Psalms.

Can you picture in your mind their singing Psalm 121 as they walked along, "I will lift up mine eyes unto the hills from whence cometh my help." Some certainly must have longed and prayed for the day they could go to Jerusalem as expressed in Psalm 84, "How amiable are thy tabernacles, O Lord of Hosts! My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God."

When the procession reached the Temple their joy, recorded in Psalm 100, found utterance in the words, "Make a joyful noise unto the Lord." When they entered, they sang the words of Psalm 95, "O come, let us sing unto the Lord."

Music, for Luther too, was an expression of faith—a gift by the grace of God. He linked music with the grace of God, with experiences of God and with Christ's acts of salvation. He who believes in this salvation by Christ

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cannot help but be happy and sing and tell about it. The jubilant faith of Luther, his joyful experience with God, his teaching of salvation by grace caused him to break forth in exaltation which found expression in music.

All religious revivals were sparked, motivated and carried along by great psalms, hymns and gospel songs. The red corpuscles of the blood of the church is the music of worship.

The Church Pioneered

In this country, too, it might surprise us to learn that it was the church *per se* that first pioneered education through music. As far back as the 1600's the pastors on the Eastern seaboard complained bitterly about the poor singing in their congregations. Many pastors had been educated in Europe and consequently their cultural level was shocked and appalled at the coarseness and the rudeness of many of their parishioners. Especially were they incensed by the extremely poor congregational singing. One pastor writes, "It sounded more like the bawling of cattle than the singing of saints." Just as in the old expression, the blood of the martyrs was the seed of the church, so the poor singing of the congregation was the seed that started the music education movement in this country. Subsequently most of the young churches in the East began sponsoring singing schools to improve the congregational singing. The early singing school had its birth about 1640 when the *Bay Psalm Book* first appeared. This first little song book was an impoverished volume of only thirteen songs—all of which had no music.

In retrospect this *Bay Psalm Book* of thirteen tunes appears rather insignificant when compared to our modern hymnals and books of religious songs. However, let me add, rather parenthetically, that many Sunday schools today sing only thirteen different tunes the entire church year.

Plan for Everything

It is a sad experience to find a well meaning superintendent who believes that all of his teachers need to be both well trained and well disciplined to teach in his Sunday school, but who neither believes nor even faintly suspects that his music program, too, must have some planning and over-all direction. Many times he comes to the Sunday morning service for the children and uses the trite phrase, "Well, what number do you want to sing today?" Immediately half a dozen hands shoot into the air. Probably the stu-

dent who has the wildest hand gyrations or the one who has the most pained expression is the one called upon. He solemnly arises and announces his choice. What did he choose? You guessed it! One-hundred and thirty-two—the same number he chose last Sunday and the Sunday before. Fortunate is the Sunday school that plans its singing program just as it does its regular teaching program.

How can we expect our junior choir members really to appreciate and feel a love for a good wide variety of hymns if we have never undertaken a plan to present and teach these masterpieces! It is not our children who have failed us, but we who have failed even to expose these pliable young minds to some of the greatest worship music of the Christian church.

Claim the Heritage

This writer has taught for twenty years in large secondary schools. In this capacity it was his privilege to teach Music Appreciation, or as we now designate it, *Music Survey,* to teenagers. About Christmas time the class always listened to and discussed Handel's *Messiah.* Invariably after having spent some time on this masterpiece the students would make statements like this, "Teacher, if this is such great music and if it was written for the church and by dedicated religious men, why haven't our churches even mentioned it to us?" Here is our indictment: "Why hasn't our church even mentioned it to me?"

Three Points

This leads me to the statement that our music education in the Sunday school should have three main points, namely: singing, listening, creating.

Singing comes in for some attention, though many times sporadic and unplanned, but listening and creating are almost entirely omitted. One teacher said to me when I queried her on listening, "Heavens, I haven't time for that!" This phrase probably underlines a fundamental lack of understanding of the part that listening plays in the entire scheme of teaching music to our Sunday school children.

Our youngsters are bombarded constantly whether they view TV or listen to the radio by commercials that must be sung—not spoken. Advertising agencies know the value of identifying their product with a theme song whether it is selling a flip-top box or brew from Bavaria. Listening has become a commercial must in the fast hard world of business competition.

Yet we as teachers, who have the biggest selling job and the finest product to sell, go on oblivious of the great potential in listening.

But, you say, "Our little church has no records!" or, "Heavens, I haven't time for that!" or, "What should I use or when could I use these records?"

A Budget

A small budget each year should go towards buying some good records. At least make a beginning! A well planned music program will include, thinking in terms of singing, listening and creating, a certain amount each year for records. There are on the market now several albums of graded, well edited records for all ages in the Sunday school.

Broadman Press has three sets of records, Seven Songs for Children, Song for Children and The Children Sing!

Children's Hymns and Stories, 10 A and C for Primary, Junior, Youth and Adults—Protestant Radio Center Album.

So Will We Sing—57 hymns and anthems by the National Council of Churches of Christ

Sacred Music Around the Church Year — Trapp Family Singers, Gold Label Series CHS 1100, New York

A Treasury of Easter Songs (Shaw Chorale)

Christmas Hymns and Carols (Shaw Chorale)

My Book Album of Songs and Stories by Mary Edna Lloyd—Methodist Publishing House

Carols for the Long Christmas —Gloria Chandler Recording, Inc.

Ring Out, Christmas Bells—Mercury A-60

Dutch Prayer of Thanksgiving —Victor 4322

Songs of Many Lands—Decca Album 605

Marian Anderson Sings Spirituals—Victor Lm-110

In Joyous Song — National Council of Churches, Album RA-1

Jan Pearce Sings Hebrew Melodies—Victor 12536

Cantorial Jewels — Columbia ML-4805.

These and many others are available and should be in the listening library of every Sunday school. If we are to sell our product, let's make use of all the tools at our disposal.

But how can you use them? Most Sunday school schedules are so full now that to add something more is almost impossible. If listening is to be just an added something like the frosting on a cake to be used only if there is nothing else to do, we might just as well forget it. Unless recordings are

used in a well planned scheme of teaching the entire program suffers.

We must understand that listening is something far from mere passive receptivity. Listening is a process of selecting or of noticing. It is a basic psychological fact that we attend to those things to which we respond. Therefore, I question the use of records in the Sunday school when classes move from one point to another or to use music only as a backdrop to other activities. In these situations the child is not attending to the music but to some other activity.

A Rule for Listening

A basic rule in listening is careful attention. This can be done by verbal responses. That is, have the pupil express himself about the music. By this I do not mean the intellectual elements such as the composer's name, his birth date, the date when he composed this number, etc. This procedure is hopeless from the standpoint of teaching appreciation of good music. Rather have your class give verbal responses to the tonal beauty of the music, the meaning of the words and how beautiful they are, or the rhythmic feel of it, or the rich associations and moral truths it teaches. It is paramount that we always are aware of the danger of insisting on factual information rather than the aesthetic.

Another response we should consider is the inner. Sometimes great music should be left to trickle down into the deep reservoirs of our children's inner self. Deep beautiful hymns and religious music are profoundly impressive and sometimes should be left to trace their indelible lines without a comment from the listener. But again let me emphasize the salient principle that we can so easily smudge and erase the musical horizons of our children by introducing cold hard facts that must be remembered and handed back to the teacher.

Of course I have not mentioned the physical or rhythmic response that we encourage so much with our younger children. This response is fine in its place but should not be carried on too long. For older children these responses become inappropriate and boring. Then too, a Sunday school is hardly a place for extensive physical reactions to music.

"Let It Be Heard"

But above all else the teacher himself must be highly appreciative and receptive as he places before these young minds the beauties of religious music. All I ask is that we make it possible for our Sunday school children to hear some of this fine music. Great music sells itself. We merely need let it be heard.

On Having the Time of Your Life

by JOHN L. KINDSCHUH

IF THERE'S anything we like, it's having a good time. When and if we do, we usually end up by saying we'd like to do that all over again.

This kind of experience can be had in teaching Sunday school, too. I know of people who have found that they can have the time of their lives . . . in a classroom! Of course, not every teacher feels that way; as a matter of fact, there are many who feel precisely the opposite. For them the Sunday school hour is almost dreaded; certainly it's not a prospect to be relished!

"Having the time of your life," however, is not just a matter of emotional effervescence. The real meaning of "having the time of your life" is discovered when we ask, *"Who* is going to have it?"

This is a fundamental question needed to be put before every teacher: to whom does my life belong? whose shall it be? to whom shall I commit the time of my life? Actually, this is a question of stewardship.

Normally, when we mention stewardship, money is the first concern that crosses our minds. As it is, that is not true here. In the Divine demands that God makes upon Sunday school teachers, much more crucial commodities than money are at stake.

I. The Stewardship of Time

A teacher is given custody of the time of his own life, and he is responsible for the use of it. In addition, each week he is given custody of the irreplaceable time of eight or ten or twelve children; time never again available to anyone. Perhaps the most precious gift God has given any of us is this gift of time; witness how up-

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set we become when an accident befalls a child or a youth—we are disturbed that life should be cut off after so short a time.

If time is so vital, and if we thank God for it reverently, then the use of our time in terms of preparation for teaching and in the class period itself is a holy responsibility. An honest and dedicated approach to teaching has no room for "if I can only find something with which to fill up the time; an hour gets so long."

II. The Stewardship of Mind

The teacher's working tools include lesson materials, paper, paste and scissors, but the most significant tool is the teacher's mind. In the mind is stored the sum of ideas and word-symbols by which spiritual life is communicated. To possess a functioning, intelligent mind is to own one of God's finest blessings; witness the sense of tragedy with which we greet the loss of mental prowess.

Jesus has commanded, "Thou shalt love the Lord thy God with soul, heart and *mind*." Yet, as a popular radio preacher recently pointed out, we have in America the most appalling Biblical illiteracy the Christian world has probably ever known. Adults still recite prayers they learned as adequate for their needs when they were six years old, and college students attempt to make fifth-grade Sunday school lessons fit the intellectual dimensions of college science and philosophy. If it doesn't work, faith is rejected as non-acceptable.

Careful stewardship of our minds and thoughts is imperative today. Space travel, launching pads, inter-continental ballistic missiles and cosmic radiation are all terms that make it mandatory that Christian truth be presented in understandable fashion and in terms that have current meaning. Teachers who suggest that children of four and five cannot understand the scientific record of the creative process by which our world was formed and that they therefore are free to present stories from the early chapters of Genesis as eyewitness accounts are creating as many problems as they are solving. We need to struggle with the *real* meaning couched in the dramatic words of the story of the tower of Babel, the temptation, the fall, the experiences of Daniel and Jonah, as well as with the questions that arise when we read in the Old Testament of the apparent blessing of Jehovah upon the battles of his people, while in the New Testament He abhors all war and associated sins.

Christian stewardship of mind and thought cannot allow for failure to indulge in real, serious, devoted Bible study. Neither can it allow for sloppy preparation, nor

for haphazard attendance at staff meetings. Genuine gratitude results in thankful use of our minds.

III. The Stewardship of Creative Ability

One who is alive and growing in his spiritual experience will ever seek to find new and vital means for sharing the good news of the gospel. Such creative effort is rooted in our conception of what the gospel is. The gospel is not the presentation of an idea, but the operation of a power! When the gospel is taught, it is not an utterance from a teacher's mouth, but something that *occurs* as God meets people!

If we know that in our teaching the power of God is at work for the salvation of souls, snatching them from the destructive forces of evil and transferring them into the new world of life with Him, then all that is within us is called into action. If we know that when children receive the gospel they do not just receive a "lesson," but that something is *happening,* then teaching offers new adventures indeed. As a teacher, I then no longer "tell a story" but let God use me in the process of creating spiritual life. Such recognition implies that God gets my very best in illustration and interpretation and application of His truth, for His truth is no longer thought of as a statement of so many words, but an act by which He "calls little children like lambs to His fold."

There is a story about the Communist who, as he was passing out tracts, was noticed to be wearing shoes with holes in the soles. One onlooker asked how could it be possible that with such worn-out shoes, he was using his money to purchase these tracts. He replied, "They need to learn more than I need shoes."

Something like this possesses us when our stewardship involves our very life as teachers. As we celebrate the festival of Thanksgiving this month, let us agree not to stop short in our thanks-giving with the emphasis on the usual list of *things.* Rather, let every teacher's heart be lifted to God in a paean of praise for His gifts of time, mind and ability, and let that gratitude be known in the glad expectation of Sunday morning that can be ours when time, mind and ability have been used faithfully and well.

Then both God and we shall have the time of our lives!

Helps for Teachers of Kindergarten

CGS Kindergarten 2
Spring Quarter, Unit C

by Elaine S. Olson

AS WE teach in the Christian education program of our congregations one basic objective we want to bear in mind is to help the people under our direction to be mature Christians *at their own age level.* This maturing has the same basic aims for all departments but is evidenced in a variety of ways according to the age level of the group. In the learning of spiritual things we must not minimize the power of the Holy Spirit without whom the spiritual could never be taught. However, He works through people and in the circumstances which surround His children.

Aim-centered Teaching

In working with our class members we consider their development in understandings, attitudes and action patterns. This unit helps us to tie together some of the goals in our teaching. As teachers and department leaders we should strive more and more for aim-centered lessons, constantly bearing in mind that there is more to teaching than communicating certain facts from the Bible.

It is appropriate during the teaching of this unit to urge the co-operation of families in the Christian training of the children. If the congregation receives booklets or other suggestions for conducting family devotions this is an appropriate time to help the kindergarteners feel that they can enter into this experience with the older members of the family.

Father's Day Gifts

The youngsters may make family worship outlines as gifts for Father's Day. (See October 1958 Church School Teacher, page 21, for suggestions.) The memory verse for Session 11 may be lettered on the cover, or mimeographed on small sheets to be pasted by the pupil. From old Sunday school leaflets secure pictures of families conducting family worship. (See Kindergarten 1, 4th Quarter (summer) 9, Kindergar-

ten 2, 4th Quarter (summer) 13, Primary 1, 1st Quarter (fall) 6 and 7.) Appropriately enough some of the pictures show a mother reading to children, no father in sight. There are many "broken" homes where the mother alone is raising her children, and a Father's Day remembrance is not appropriate. However, a home devotions guide can be of real value.

Your church office file may have old posters with large pictures of the Bible, for example, those from the American Bible Society. Such pictures on the bulletin board can help to start conversations about God's Book and the places where it may be used.

Getting the Feel

Have a large model scroll on the browsing table to supplement the leaflet picture for Session 11. Playing with an object and getting the "feel" of it is part of learning for kindergarteners.

If you have a set of the Christian Growth Series large teaching pictures marked Beginner 2, picture number 15 shows the child Timothy with his mother and grandmother. This corresponds to the leaflet cover for Session 11.

The incidental missionary emphasis of Session 12 is pointed out in the Teacher's Guide. Make use of such opportunities as they arise. The need for mission will have more significance if it is tied in with other lessons.

For helps with the second suggestions on page 57 turn to pages 118 through 128 of the annual AUGUSTANA MISSIONS Volume IV. Mount pictures from old copies of THE LUTHERAN COMPANION. An architect friend may supply larger pictures of little churches in contemporary architecture. These would be of value in the picture file for later use by other departments.

Ask Pastor to Visit

If an invitation is given several weeks ahead of time the pastor may be able to arrange his morning schedule so that he can visit the department for a few minutes. Even with double worship services plans sometimes can be made. Timing should be such that the children have been prepared for the visit. Perhaps they can apply some of the things they learned during Unit B!

If the pastor cannot be there in person arrange to have a photograph of him so that the children identify him as they discuss his duties.

"Teach me thy way, O Lord." Surely the thoughtful use of this verse is not limited to the pupils in the kindergarten department. We who are older also have much room for Christian growth.

Helps for Teachers of Primary

CGS Primary 3
Spring Quarter, Unit C

by Sister Gertrude Hill

THE ministry of Jesus, the mission of Christians and the blessings of God briefly summarize the emphasis given respectively in the three units of the spring quarter, God's Great World.

As you study the concluding unit of this quarter, "The World God Has Given Us," note how it aims particularly to help the child realize and appreciate that God the Father made a wonderful, beautiful and useful world in an orderly and purposeful way. Use every possible opportunity to encourage the child to acknowledge and express his gratitude to God for these blessings. To be sure there will be many such opportunities for expression during worship and in discussions of the Bible stories.

God's Providence

Children, as well as adults, need to be assured that God is at work in the world today. This psychological need for security can be satisfied as individuals discover the wisdom, love, dependability, and greatness of God's creation. In this unit you can help the child in the primary department to understand and appreciate the security God offers him as you discuss together the orderliness and dependability of God's providence evidenced in the physical world.

The Teacher Shares

Selections from Genesis, Psalms, Proverbs and Ecclesiastes which express thanksgiving and praise to God for His blessings form the Biblical bases of Unit C. As you meditate on these passages pray for the Spirit's guidance to lead you to a growing understanding of God's love and power. Before you can guide the children to an understanding and appreciation of the world God has given them to enjoy and use, you must first understand and appreciate God's creation.

The suggested unit activity is an illustration of the song, "Great God, the World Is Full of Thee," found in leaflet 11. How to illustrate this song or similar songs is described in the Teacher's Guide. The illustration could be either a song chart or individual booklets. Pictures which illustrate various

portions of the song should be collected ahead of time so you will have them on hand for Session 11.

If a song chart is to be illustrated, use a sheet of newsprint. Prepared charts are available in a tablet or roll of white newsprint. Reference to such charts was made in the January 1959 issue of THE CHURCH SCHOOL TEACHER. The description of these charts, their costs and where they can be secured was explained on page 8. These charts have ruled lines on which the children can easily print the words of the song. Pictures can be mounted or drawn around the sheet of paper as a border near the portions of the song they illustrate.

An Outdoor Session

Since the entire unit is about the physical world, either a worship period or a story hour should be conducted outdoors, if at all possible. In this setting, observations of the beauties in God's world should serve to deepen the appreciation of God's love and care. The outdoor session need not be limited to a particular one in the unit, but should be planned with the group when it might be convenient weatherwise as well as when the group is best prepared to have an outdoor session.

The beauties of God's creation can be enjoyed not only outdoors, but can be brought into the classroom also. Fresh flowers arranged on the worship center will help to enhance the setting for the worship service. An interest center or nature shelf with collections of flowers, leaves, seeds, cocoons, rocks, shells, etc., should serve to make the group aware of the beauties and usefulness of the everyday things so often taken for granted. In this type of activity each child should be encouraged to bring some contribution and be prepared to tell something of the value or uses of that object. There will be opportunities then to discuss the orderliness of God in the growth of plant life.

To motivate the discussions of the evidences of the creativity of God you will need pictures as well as objects to illustrate the wonderful, beautiful and useful world created by God. Note the specific suggestions for such motivational materials in each session plan. While studying the Teacher's Guide you will find it helpful to underline the suggestions you can use and marginal notations of the adaptations needed for your group.

A Litany of Praise

A litany of praise, expressing the children's appreciation of God's creation, would be an interesting activity to climax this unit study. The litany could be composed by

the group during Session 12 and then used in the worship period of Session 13. To guide the group in this activity jot down the blessings which the children enumerate as their expressions of gratitude to God. If the group needs help in thinking of a suitable response to follow each statement, suggest a few for them to choose, such as "We Thank You, God," or "We Praise Thee, O God."

Several aspects of acknowledging and showing appreciation for the blessings and security which God gives to everyone must be emphasized in Unit C. There may be a danger of just emphasizing *Worship,* while *Partnership, Stewardship* and *Fellowship* are also included in this study of *"The* World God Has Given Us." Worship relates to the gratitude to God the children express through songs and prayers and by adoration and reverence. Each child needs to be helped to realize that he is in partnership with God and his fellow men to enjoy and use the blessings given so freely by God. With the use of these blessings comes stewardship in helping the child to sense his responsibility to God and for others in caring for and sharing God's gifts. For the closing session of the unit a party is suggested which should do much to establish a happy fellowship betwen the members of the class and the teacher. A child will also enjoy the fellowship with God as he discovers the dependability and security God offers him and all people always.

Helps for Teachers of Junior

CGS Junior 3
Spring Quarter, Unit C

by Mary Nordlund Shuey

UNIT C, "'They and Us" has only two lessons. These will serve as a review of the entire quarter's material. At the end of this period, would it be possible for the juniors to present a program to their parents? They have learned a great deal about the past and the present of their church-at-large, which information could be stimulating to their parents. The Teacher's Guide gives several suggestions as to what could be included in such a program.

During the presession of Session 12 let some juniors look through the picture file for pictures illustrating the Bible refer-

ences given under "The Light Began in Bethlehem." These could be placed on the bulletin board and would undoubtedly add more meaning to the discussion following the reference reading.

Lightbearers

In addition to the names of people which can be listed under "The Light Is Passed to Us" plan to use the thankfulness charts, if they were made in Unit A. Thus the list of lightbearers would continue to those who started your church and up to the present time. The charts were suggested in the "helps" article of the March 1959, CHURCH SCHOOL TEACHER.

The story about the ten-year-old Kalulu in Africa may be a take-off for a discussion of the educational needs in many parts of the world. Here the story of Frank C. Laubach could be used. Possibly some of your sixth graders have heard about this miracle man of education. Ask them to add to their information and report to the class. Make use of the public library, if such is available. Possibly, your pastor would have some information about Laubach. The following is added for your background.

Frank C. Laubach was for a time an educational missionary of the Congregational Church to the Philippines. He had the urge to do something about the plight of the illiterates. He had to think of a plan to make learning to read easy and pleasant. In teacher training he emphasized, "If a learner makes a mistake, it is your fault, because you did not teach him the right way. If you trip up the illiterate by a question he can't answer, you are a bad teacher." Laubach also emphasizes and practices the command, "Thou shalt love thy neighbor as thyself." Learning progresses better under the warmth of such Christian love.

Opening Juniors' Eyes

What troubles the illiterate is that he cannot remember what sounds the printed symbols stand for. So a memory-through-association-pictures method was developed. It includes a picture of an object and a simple line-symbol to represent the picture. Laubach encourages learning by his world-known command, "Each One Teach One." The people are also taught to write. Being able to write their own names, thus identifying themselves, is an overwhelming experience! Possibly the story of this man will help to open the eyes of the juniors to the vast needs and opportunities of service. More information can be found in the brochure, *Miracle Man of Mass Education,* Committee of World Literacy and Christian Literature,

156 Fifth Avenue, New York 10.

Plan the review in Session 13 carefully so you will cover what you think most important. Before the session begins, copy all the memory references on the chalkboard. As the verses are being said, let the class together choose the one which best answers the questions under "Bible Verses for Followers." The answer may be: 1. Joshua 1:9; 2. Haggai 2:4 or 2 Tim. 2:15; 3. Psalm 121; 4. Matthew 28:19-20 or Isaiah 6:8.

Helps for Teachers of Intermediate

CGS Intermediate 3
Spring Quarter, Unit C

by RUTH M. SWANSON

WE WILL complete our study of the New Testament with a consideration of all of the Epistles and the Revelation to John.

The majority of the Epistles were written by Paul to churches he had founded or to individuals with whom he had worked and to whom he had given over his work. They were used as a means of teaching and of giving help in solving problems. Even though written especially for first century Christians, the truths, admonitions and comforting statements found in them are just as true for the twentieth century. As aptly stated by Ella Osten in the Teacher's Guide of Christian Growth Series, Primary 2, Spring Quarter: "He (Paul) formulated and elaborated the teachings of Christ, preserving them in his Epistles for the nurture of *all* Christians."

Some of the material outlined for this unit is difficult to understand but it will be good for us to help our intermediates "stretch" a bit to grasp as much as possible of the message. The paragraphs, "The Group's Experience," in each lesson will give us help in relating the truths of these letters to the daily living of intermediates.

The first four lessons of this unit survey letters written by Paul while on his missionary journeys or while in prison. In each case a number of verses from the Book of Acts provide background concerning circumstances surrounding the writing of each Epistle.

The letter to the Thessalonians was written from Corinth during Paul's second missionary journey

to give comfort and encouragement to the new church. It was written just a short time after he had been in Thessalonica.

Letters from Prison

The letters to the Corinthians and the Romans were written during the third missionary journey. Paul wrote to the Corinthians from Ephesus to give them help in righting disorders in church conduct which had arisen during his three years' absence. The letter to the Romans was written from Corinth as a means of introducing himself to the church at Rome. It probably arrived two years before he did. He came as a prisoner! While in prison Paul wrote letters to the Ephesians, Philippians, Colossians and to Philemon.

The last two sessions of the unit cover the last one-fifth of the New Testament. One lesson is devoted to the Epistles not yet studied. These were written by Paul and others giving instruction and encouragement to the new churches. The Revelation to John, probably the most difficult book of the New Testament, is the subject of the final lesson. In it John delivers a message and a warning to each of "the seven churches that are in Asia."

In addition to completing the scrapbook of the congregation's history and the tracing of Paul's missionary journeys, the class might prepare a chart concerning the Epistles. Such a chart may be divided into five sections indicating the name of each Epistle, its author, to whom it was written, the reason for its writing and something about the probable time it was written. Some of this information can be gleaned from our study of the Biblical basis of each lesson, but much of it will need to be found in other resources. Halley's *Bible Handbook,* Alleman's *New Testament—A Study* and a good commentary will supply us with the information we will need. (Available through Augustana Book Concern, Rock Island, Ill.)

A discussion of how to deal with the unchristian attitude of lethargy may be brought into Session 8. Even our boys and girls are apt to become indifferent to the work at hand. The Teacher's Guide explanations will give us help in that direction.

Justification by Faith

To give background for Session 10 and review previous lessons trace Paul's third missionary. There is much in the Epistle to the Romans which cannot be assimilated by intermediates, but the book is particularly appropriate to Lutherans because of its emphasis

on the New Testament teaching of justification by faith. We need to pay special attention to the section, "The Meaning for You," in the Study Book and to the explanation of the Biblical basis in the Teacher's Guide and incorporate those thoughts in our discussion.

The contribution which Paul made to the church even though he was imprisoned is the basis of our study in Session 11. Bishop Ordass and Bishop Lilje, about whom our boys and girls have heard much, were also imprisoned and yet continued "steadfast in their faith." Bishop Ordass's story appeared in the May 25, 1958 issue of TEEN TALK and that of Hanns Lilje in the July 20 issue. Perhaps someone has kept a copy. Incidentally, it would be a good plan for us to keep pertinent articles such as these for future reference. Begin a file of teaching aids—pictures, clippings—now!

A reminder to use the devotions in TEEN TALK is a natural tie-in with Session 12.

The quarter's work may be reviewed by using three parts of the Study Book: (1) important characters studied this quarter, "Who's Who"; (2) the memory work, chart on page 4, and (3) the test on page 63. This would be a good climax to the quarter and to Session 13.

So we have considered the New Testament in chronological order during the past 39 weeks. This year's work will be completed with the compilation of a personal-preference "treasure chest" of Bible passages, hymns, prayers and pictures next quarter.

Helps for Teachers of Senior

CGS Senior 3
Spring Quarter, Sessions 10-13

by ANNETTE L. JOHNSON

THE review of "Christ in the Gospels" concludes with a glimpse of the portraits of Christ as painted by the evangelists Luke and John. We say glimpse, for that is really all that one can get in two sessions on each of the Gospels. Remember, however, that this quarter is a review and the senior should already be quite familiar with much that is in the Gospels. One of the outcomes of this review should be that the senior will be stimulated to "dig deeper" into the Gospels in home study.

Are you making the teaching

of the senior class a family affair? Or is it a one-sided affair with the teacher doing all of the work? Remember seniors want to express themselves and they like to be kept busy. This review should not only help the senior better understand and appreciate the Gospels but should incite him to translate the teachings of Jesus into action. How this can be done can best be determined by the senior himself.

As in previous sessions, the lessons based on each of the Gospels should be considered as one unit. Thus, this month we have two units of two sessions each. Take this into consideration in planning.

Get Some Background

In preparation for teaching these sessions make an effort to read the entire Gospels of Luke and John. Approximately four chapters a day will do it. If you have available *The New Testament in Modern English* by J. B. Phillips read these Gospels from it for variation. Reading the portion on these two Gospels and their writers in a Bible dictionary or commentary will provide good background information, as will reading *The New Testament—A Study* by Alleman. Helpful suggestions are given in the Teacher's Guide for guiding the discussion. Read it carefully and be sure to check the Bible references with the RSV. Perhaps this sounds like a lot to read, but one needs to be well saturated with information to keep a step ahead of the seniors.

As suggested for previous units a short sketch of each of the Gospel writers given by one of the seniors at the beginning of the unit will be helpful. The material under the section "Meet the Man" in Session 10 and that under the Section "The Man Jesus Loved" in Session 11 should be incorporated into this sketch rather than to take time in class to read and fill in the blanks.

Question 1 under "Think It Over" on page 48 of the Study Book would be a good one to arouse interest and start the discussion going. It will help set the stage for the study of the Gospel of Luke which emphasizes a universal Christ or Savior of *all* mankind.

From Hearers to Doers

Guide the discussion on the two sessions from Luke so that the senior will not only grasp the message but will be impelled to translate the message into action. Be sure that the senior sees that this begins right at home. Have the worship committee plan a worship on missions to present at the close of the unit. Suggestions for this may be obtained from the 1958-1959 missionary education

packet for the intermediate and senior departments. There is probably at least one copy of this in your church school. If not, it may be obtained from the Augustana Lutheran Church Women, 3939 Pine Grove Ave., Chicago, Ill.

Twenty parables are found in the Gospel of Luke. Five of these are included in Session 11. The seniors should be already quite familiar with these. If so, rather than reading them, a quick review may be all that is necessary. This may be done by someone selling the story or by a short dramatization of the parable. Follow this up with a discussion of the parables as suggested in the Study Book and Teacher's Guide.

God's way for man is not complete without consideration of what John's Gospel gives. John's portrait of Christ is that of Jesus the eternal Son of God. His purpose was to lead people to "believe that Jesus is the Christ, the Son of God," that they may have life in His name. John's Gospel begins differently than the other Gospels. His begins with the Eternal Word. The background or setting for the Gospel of John is in and around about Jerusalem as contrasted with a background among the hills and the lake of Galilee in the other Gospels. Nearly one-half of the Gospel is devoted to the events of Jesus' last days on earth.

The author of the quarter says that John wrote his Gospel from an eagle's viewpoint. Have the seniors spend a few minutes in discussing what this means. Divide the sections and Biblical references among groups or committees. Plan to have some resource material available for the seniors to use, especially concordances commentaries, Bible dictionaries and atlases. Avoid letting the discussion center only on factual questions. Use good thought provoking questions that will help in accomplishing the aims decided upon.

Ask the seniors to select from each session a "Key Verse." Encourage them to memorize it. The senior may need to be reminded that one never gets too old to memorize Bible verses.

At the end of Session 12 ask the seniors to think through their own conception of Jesus. Ask them to write a paragraph or two on the subject "What Jesus Means to Me." Some of these might be presented in connection with the summary and review at the end of Session 13. Be sure and allow some time for a summary at the close of Session 13. If you have been keeping a chart as was suggested for the other units, this will prove helpful in reviewing the entire quarter's study of the Gospels.

Helps for Teachers of the Adult Bible Class

by N. Leroy Norquist

MOST adults have only one church school class a week which they can attend—the adult Bible class. Because this is their one opportunity to talk about their faith, they should be given ample time to bring in a great variety of questions about the Gospel and their daily life.

Use Daily Experiences

For example, during the week someone in the class may have run into a sect, perhaps Jehovah's Witnesses. Such an experience upsets every normal person. The sectarian is so terribly certain of his position and seems able to defend it with proof texts. The class members, by discussing this experience, can help the individual gain new insights and restore his equilibrium.

Another person may have run into suffering or tragedy, perhaps illness in the family. Again, the class members can support and sustain that person. They can give information; and they can help the individual see what the Christian faith means in such a situation.

So the wise teacher makes use of the day by day experiences of the class members as part of his teaching material. He does so not only to make the lesson interesting but, more important, to help the class members see their daily life in the light of the message of the Bible.

However, at times the class members just sit and won't talk about anything. How can the class help its individual members apply the Gospel to their daily lives if no one will say anything? Several things will stimulate talk.

Informality

First, an informal, easy-going atmosphere can be created. Let the class sit around a large table. Conversation is always freer around a dining-room type of table than when people sit in rows of chairs. Why not serve a cup of coffee if the facilities are available?

Second, the teacher can stimulate discussion by bringing up

real-life situations and asking the class members what they think the Bible text for the day would have to say to such a situation.

The Place of the Teacher

What is the place of you—the teacher—in this kind of teaching?

First, you are responsible for initiating the lesson. You can do this in a variety of ways. The traditional way is to start with the text; and this is a good way, but not the only one possible. If you start with the text, give a ten-minute summary of its meaning, but no more than ten minutes.

Another member of the class could be assigned this responsibility. However, you must make sure that this person clearly understands his responsibility. He is not to lecture the class for forty minutes, only introduce the lesson.

The next step would be to bring the lesson into present-day life. You can do this by finding a "case" from real life. If you are using a quarterly, you will often find one there; otherwise you can find one from your own experience. This may take a little time and thought but is well worth the effort. Be sure to have several thought-provoking questions ready to stimulate discussion.

Next, you have the responsibility of keeping the group attached to the Bible text. Sometimes the discussion of real-life situations gets so fascinating that the group forgets the text. The leader should keep the conversation moving back and forth between text and life. You need often to ask a question such as, "What would verse four have to say on this question?" Sometimes you may have to dig deeper into the text, perhaps turning to a commentary for additional light. You could assign this task to a class member while the discussion is in progress.

Get Talking Started

Finally, you have the duty to get the members to talk among themselves. You are not the leader in the sense that you do all the talking and answer all questions. Only when the members discuss their faith and their questions freely with each other are you truly accomplishing your job.

What, No Handwork?

by ARLENE JOHNSON

CAN you distinguish between handwork and busy work? Too often the handwork used in church school is merely busy work. Often teachers think that if the children are quiet and engaged in an activity, good teaching is the result. We fail to realize that although a child enjoys coloring or cutting, he may not be learning from the process. With the limited time we have to work with our boys and girls, every minute must be used constructively. Every activity undertaken must contribute directly to the child's better understanding of the unit studied.

A beginning teacher especially is apt to say, "What am I to do all the period? It doesn't take twenty minutes to tell the story." True, but what part has the child played if the teacher just tells the story? Each class session should be opened with a review. Herein lies the answer to the teacher's success as a teacher. The children's response will reveal what was accomplished last week. Too often children are not given an opportunity to express themselves. A child is reticent to discuss that about which he has no background, but upon being encouraged, will speak freely of something he knows. If the lesson last Sunday was well presented, the child will have something to contribute to

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a discussion. To develop a review I sometimes use a lead question, such as: "I am thinking about a Biblical character who was made a king. When he was a young boy he played an instrument while caring for his father's sheep. If you know this man's name, you may stand. Each one of you may come and whisper his name to me." (Now if your class is tied to a table, this will be difficult to do. A small circular group provides a much more intimate teaching situation.) After the identity of the man has been established one of the children may be chosen to choose the picture on the bulletin board that best fits last Sunday's lesson. This child may be allowed to hold the picture as last Sunday's story is told by the children or a discussion of the picture is presented with the teacher drawing out the children's interpretation.

The Lesson

Quite often the review will naturally lead into the day's lesson. Following the telling of the story, the Biblical basis may be read—either by the class as a group, or by an individual. The boys might stand and read the verse that means the most to them. The girls might read in unison the same verse or the memory verse if it chances to be a different verse. Following the Bible presentation someone will be chosen to pass out the leaflets and the lesson can be retold using the picture on the cover.

Learning from Activities

At this point, the reader might wonder what the preliminary paragraphs have to do with handwork. Merely this: if one uses enough discussion, memory work, and sufficient review there will be little time for handwork. Beginning teachers find it is difficult to draw out the child through conversation and as a result need something concrete for the child to do. Much learning can result from activities that are well planned and varied. One of our second grade teachers developed a very good project when we were studying the unit "Palestine in Jesus' Day." The children of this class made a special study of a one-room Palestinian home, including such things as furnishings and clay utensils. Together the class constructed a one-room house with its flat roof and guest house reached by an outside stairway. With modeling clay, each child attempted to mold an oil lamp, a jar for meal, or a water jug. Mats were woven from scraps of yarn to represent the bed rolls. The class chose which of the children's work was to be placed in the house. When all was assembled, the de-

partment as a whole had a showing time during which this second grade class explained their work. To these children, Jesus' simple home was very real. I am sure we developed a background of Palestine and the simple home life of its people that these children will always remember.

Projects to Suit Age Levels

A project similar to this was undertaken by a third grade last fall when we studied the unit "Bible People and God." Instead of making just one Palestinian home these children made a village. One group made a temple, another group made the village well and a cistern, another group made clay animals, similar to the type that one might have seen in the village; and another group worked on trees and foliage, especially palm trees. When the construction was finished the entire village was mounted on a piece of ply-wood about three by four feet. During the worship period, each group had a representative tell about his part in the finished work. For instance, the children who made the cistern explained how water was stored and used. Because the end result was so successful, we asked them to share it with the kindergarten department and later had the display where the juniors could see it. Those third graders have a very real concept of village life.

During this same period one of our first grade classes attempted to make tents, the type that Bible people might have used on their pilgrimage to Jerusalem. They were simply four twigs anchored in a little bit of plasticine with a scrap of material tied to the corners. The finished tents were certainly no work of art, but the children were happy because it was their own handiwork.

Purposeful Activity

A variety of activities was undertaken when we studied the unit on Jesus' prayer and David's story. One of our second grade classes made prayer books. First of all, they concentrated on praying in general, that is, practice in giving sentence prayers. The teacher made a mental note of the type of sentence used. Following this the parts of a Christian prayer were discussed, such as petition and thanksgiving. Together the children composed a prayer including the points they had studied. When it was finished each child copied it into his prayer book. We found that this activity took a great deal of time, in fact it ran over into the next project. I am sure it can be improved upon. I mention it simply to show you a possibility for a unit activity.

I have suggested only a few

ideas that might be used in place of coloring a picture, which is so often used. In thinking ahead to handwork, one might ask himself the following questions: one, does it contribute directly to the understanding of the child or does it enhance the child's appreciation of the subject which is being studied; two, is the project worth the time and money spent for materials to develop it; and third, will it help the child to grow mentally, that is, will it challenge him to use his own initiative—not merely follow the lines of a pattern.

"It's not easy to inspect the Sunday school now that the new parish education unit has been added, but our deacons are resourceful."

And Finally . . .

MRS. Lillian Thomsen, Director of Christian Education at St. Paul's Church, Lawler Avenue and Ohio Street, Chicago, writes that she was looking over St. Paul's report and evaluation of last year's VCS and got the urge to share with us "what we felt was a successful program for the closing night."

Here it is:

Prior to the opening of Vacation Bible School we had assigned one adult member of the VBS staff to be photographer. On Registration Day, which takes place one week before the opening of school, Mr. Photographer was on hand to record the happy events of the morning. Then on the opening day of school and several days thereafter he was really busy, taking pictures of the children studying and playing, singing and praying. He tried to take slides which showed action and which would include all the children. The slides were then taken to a developer who had them ready for us within three days. In the meantime we had been encouraging the children to write articles for our Vacation Bible School daily paper about VBS and the things they were enjoying most. Many of these little "voices of the children" coincided nicely with the slides, and thus we worked them into the script. The children themselves gave the narration on closing night.

When closing night came, we used the regular worship service which we had used daily during the school. The slide presentation was the feature of the evening. The presentation of Attendance Awards and a greeting from the pastor were included also. The handicraft displays were set up for viewing prior to and after the service.

These slides weren't tossed after the program because they have other uses also. Many board members are out of town at VBS time so these slides shown at a board meeting present an interesting and excellent account of the life of VBS. The slides can be used at a Family Night. And now as VBS publicity time rolls around they will be used to stimulate interest in our school this year.